

### The Ornament:

*Mind generation is the wish for  
Complete enlightenment for the benefit of others  
Just as in the sutra, the one and the other  
Are explained briefly and extensively. [19]*

*As for this: earth, gold, moon, fire,  
Treasure, jewel mine, ocean,  
Vajra, mountain, medicine, friend,  
Wish-fulfilling gem, sun, song [20]*

*King, store-house, great path,  
Riding mount, spring,  
Lute, river, and cloud.  
Thus, these are the twenty-two aspects [21]*

The first two lines of verse 19 present the definition of Bodhicitta. The latter two lines present the two branches of Bodhicitta, the aspiration that focuses on the benefit of others and the aspiration that focuses on one's own enlightenment. Verse 20 and 21 present one of Bodhicitta's categories (the category by way of similes) which consists of twenty-two different types of Bodhicitta.

### The Definition of Bodhicitta

A special mental main mind (mental consciousness that is a main mind) which is the entry way to the Mahayana path and is concomitant with its assistant aspiration that focuses on complete enlightenment for the benefit of others.

#### The different aspects of the definition:

1. Special: it is one of the principal states of awareness required to attain enlightenment
2. Main mind: even though it is dependent on the mental factors it is concomitant with, it is nevertheless a main mind whose main function is to apprehend its object
3. Mental consciousness: of the two, sense and mental consciousness, it is a mental consciousness because it is cultivated in dependence on meditation.
4. It is the entry way to the Mahayana: with the generation of Bodhicitta one enters the Mahayana path. Therefore, Bodhicitta is the criterion for whether one has entered the Mahayana path and has become a Bodhisattva
5. It is concomitant with its assistant aspiration: from the point of view of function, consciousness/ awareness can be divided into main mind and mental factors. Thus, every main mind is connected or associated with various different mental factors.
6. Its assistant aspiration focuses on complete enlightenment: the aspiration that is concomitant with Bodhicitta in the continua of sentient beings focuses on complete enlightenment in that it *aspires* to complete enlightenment. The aspiration that is concomitant with Bodhicitta in the continua of Buddhas focuses on complete enlightenment in that it *realizes* complete enlightenment. Even though Buddhas still possess aspiration and the *function* of aspiration, their aspiration does not aspire to anything anymore since an awareness that aspires must be a conceptual consciousness and a Buddha has overcome all conceptual consciousnesses.

### The Two Branches (ཡན་ལག་ – *Yen lag*) of Bodhicitta

Bodhicitta has two branches:

1. Other's benefit aspiration / aspiration that focuses on the benefit of others

Tibetan: གཞན་དོན་འདྲན་པ། - *Zhen doen Duen ba* (*Zhen* = other, *doen* = benefit, *Duen ba* = aspiration)

Here 'others' refers to sentient beings other than oneself.

'Benefit' is of two types: 1. Temporary benefit: self-liberation

2. Final benefit: enlightenment

This type of 'aspiration' is a mental factor that must precede Bodhicitta. It is uncontrived and arises naturally and effortlessly. Its object is other's benefit, i.e. it focuses on sentient beings' liberation from suffering in general and enlightenment in particular.

2. Enlightenment aspiration / aspiration that focuses on one's own enlightenment (for the benefit of all sentient beings)

Tibetan: རྒྱལ་ལྷན་འདྲན་པ། - *Jang chub Duen ba* (*Jang* = purified, cleansed, *chub* = accomplished, perfected,

*Jang chub* = enlightenment, *Duen ba* = aspiration)

Enlightenment aspiration is a mental factor that is concomitant with Bodhicitta. It is also uncontrived and arises naturally and effortlessly. Its object is one's own enlightenment, i.e. it focuses on one's own enlightenment for the benefit of all sentient beings.

The enlightenment of a Buddha is exemplified by two bodies or Kayas: (1) Dharmakaya/Truthbody and (2) Rupakaya/Formbody. The Dharmakaya refers to the omniscient mind, the cessations of all the obstructions to omniscience in the continuum of a Buddha, etc. The Rupakaya refers to the actual Buddha who gives teachings and guidance, and who manifests in whichever way is most beneficial to sentient beings. Since sentient beings cannot communicate with the omniscient mind and the cessations of a Buddha it is the Rupakaya that is most beneficial to sentient beings. Therefore, when aspiring to attain enlightenment for the benefit of all sentient beings one mainly aspires to attain the Rupakaya of a Buddha.

### Sequence of the two branches:

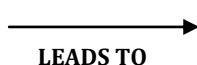
The aspiration that focuses on other's benefit arises before the aspiration that focuses on one's own enlightenment.

The reason for this is that first one generates the aspiration that focuses on the enlightenment of all sentient beings. However, since one is able to lead others to enlightenment only after one has become a Buddha, one then generates the aspiration that focuses on one's own enlightenment. Therefore, the aspiration to attain enlightened oneself is the result of the aspiration that focuses on the enlightenment of all sentient beings and thus only arises because of the latter aspiration.

The mental factor that focuses on one's own enlightenment is conjoined with the main mind that is Bodhicitta - the mind of enlightenment. Moreover, of the two aims - other's and one's own enlightenment - other's enlightenment is the principal or immediate aim whereas one's own enlightenment is merely the secondary or indirect aim.

Further, even though the aspiration to other's enlightenment must precede the aspiration to one's own enlightenment, in order to fulfill one's aspirations one's own enlightenment must precede the enlightenment of all sentient beings.

**Aspiration to the enlightenment  
of all sentient beings**



**aspiration to one's  
own enlightenment**

**One's own enlightenment**



**the enlightenment of  
all sentient beings**

